

Archival Notes on Ethnic Liturgies/Para Liturgical Services originally written in 2013

Schedule for liturgical services geared to Catholics of African descent in the Boston archdiocese is posted separately.

Have been active in the Boston archdiocese since Advent 1973 as a youth group secretary in the Haitian immigrant ministry when it was located @ the North Cambridge based Our Lady of Pity. That originally Canadian-American parish closed in 2003. The Haitians have been worshiping at St. John's in North Cambridge since 2004.

I am not currently a member of any church committee. However, I attend mainly Sunday liturgies in various parishes in the diocese and rarely go to Haitian charismatic prayer services. However, I continue to write, take notes as I did as secretary in the aforementioned youth group called *Jeunesse en Marche* and in ad Hoc parish council, *Comité Paroissial*. My Jesuit theological training is also a catalyst to keep observing and writing notes regarding occurrences in ministries geared to brethren of African descent be it immigrant or native born Blacks.

Though a list of ministries in the Black Apostolate was not noticeable on their website on February 25, 2022, the Boston archdiocese may be contacted for more info on ministries for Catholics of African descent.

There is a Ugandan mass at St. Mary's in Waltham. In 2013, the Mwindu Congolese were at St. Mary's Lynn. I was one of the co-founding members in 2003, 2004 when a Jesuit priest organized the first liturgy in a Cambridge Jesuits' house. Before moving to Lynn around 2005 or 2006, the Congolese were in St. Columbkille in Brighton, the first parish that welcomed them. Father Vincent Machozi Karunzu who was martyred in his native Congo on March 21, 2016 was their spiritual chaplain. Kenyans were in Winthrop, Massachusetts prior to moving to Immaculate Conception in Malden around 2018 or 2019. Nigerian Catholic community had been in Ste Katherine Drexel, Roxbury formerly St. John-St. Hugh since 1988. Here are some excerpts from their website: "Formed in 1988 by Father Alfonsus Gusiora, the community was invited by Father Gerald Osterman to locate the Community at St. John-St. Hugh Parish, which is now St. Katharine Drexel Parish."

See 2013 note below about the beginnings of a Massachusetts Cameroonian ministry.

Updated Haitian Sunday Liturgies as of February 2022 are in a separate link. Some of the followings are for historical and archival purposes.

Saint Charles Borromeo Parish Community in Waltham CLOSED (Church property was listed for sale on November 2021)

Haitians relate Info was:

30 Taylor Street
Waltham, MA 02453

Haitian Mass Sundays, 1:00 P.M

Charismatic prayer Wednesdays @ 6:30PM

E-mail: stcharleswaltham@yahoo.com

Web address: www.stcharleswaltham.weconnect.com

This memo about **La Sainte Famille** (Holy Family) was in their website: "We meet on Saturdays from 6 to 8 PM in the Parish Center. All are welcome to participate in prayer, bible reading and to reflect on our life as a Christian. For more information, call Sara at 978.987.8063". I did call, but have not heard from her yet, be it in 2013 or in 2022).

A ministry started by a lay man- A lay woman ran one in Everett, MA from 2003-2018

Most Precious Blood Church

Rev. Peter P. Nolan, C.S.Sp.

MPB Pastor & St. Pius X Administrator

43 Maple Street, Hyde Park, MA 02136

Haitian Creole Liturgy Sundays 5:00 PM

MPB: 617-364-9500

St. Pius X: 617-333-0401

Fax: 617-364-2590

Haitian Charismatic Prayer gatherings is worth noting since the charismatic movement draws significant crowds for their weekly and yearly services. About 3,000 including those who usually attend weekly English masses attend the yearly charismatic conferences. On recent memory, I attended one on August in 2013 or 2014 in Rhode Island and in Worcester in 2018. The Haitian Charismatic co-founder with a high presence in the Haitian Charismatic movement, Sister Claire Gagné born on February 14, 2022 of the Charity of Saint Louis passed away on January 8, 2022, about 5 weeks shy from her 90th birthday.

St. Mary's* in Lynn, St. Ann in Somerville, St. Johns in Cambridge, St. Angela in Mattapan, St. Matthews* in Dorchester had held weekly charismatic prayers. St. Matthews had held 2 charismatic prayers a week (Fridays @ 7:00 P.M & Sundays @ 6:00 P.M).

***St. Matthews closed on October 2020 and St, Mary's in Lynn is not holding Haitian services anymore.**

Other Charismatic Prayers that had not met since COVID Spring 2020

Church of the Sacred Heart

169 Cummins Hwy. Roslindale, MA 02131

(617) 325-3322

<http://www.sh-roslindale.org/>

Haitian [Charismatic] Prayer Group (Have not met since COVID in 2020)

Fridays 7:00 pm Lower Church

Have read about a Haitian leaders' meeting in Roslindale's Sacred Heart bulletin. However, the charismatic leader told me there are no Haitian Sunday masses. I have e-mailed and called him after reading the 2013 post and have not heard from him. I did a presentation on Women in the Church for them in 2014, but have not been in touch with this group. Was told by a parish staff this charismatic group had not met since the onset of COVID -19 in 2020.

St Bernadette Parish

1026 No. Main St. Randolph, MA 02368

Phone: (781) 963-1327 Fax: (781) 963-0198

Haitian [Charismatic] Prayer Groups (Had not met since COVID in 2020)

Wednesdays 7:00-9:00PM

Saturdays 5:00 -9:00 PM

Home Based Conference Call Prayer Meetings & Need for Intra Communication

As alluded to above, Haitians held charismatic prayer groups @ the former St. Charles in Waltham on Wednesdays at 6:30 and continue to hold Charismatic prayers in several other parishes. On another note, a new phenomenon of prayer meetings is occurring on conference calls by charismatic groups or other committees or individuals in the churches and in their homes. However, despite of all these prayer and weekly liturgies, communication is lacking between lay and ordained ministers. Established, professional immigrants, and second generation Haitian Americans are not active in the Haitian ministries either. There is also limited or no communication between priests, laity members who arrived to this country in the past 1 to 15 years and professionals who have been in this country for 40 to 50 years. African American and other Black Catholics are not interacting either. As a result faith formation training and outreach to the youth, the sons and daughters of Black Catholic immigrants, and those of the previous generations of African American Catholics are almost absent in the Church. This lack of communication among ecclesial gatekeeper is adversely impacting outreach, educational, academic, and social assistance that is so needed in Black communities.

For more on the lack of communication, please see an editorial post seen on Bishop Sansaricq's Facebook page on October 31st 2019. It's signed by Brother Tob from the Brooklyn based National Haitian Apostolate. The title is: "What is the future of the Haitian Pastoral of the United States?" Here are some excerpts:

"It is important to mention that there is a big difference between the celebration of Parish Masses in Creole and a consultation at the diocesan and national levels to better discern the fundamental challenges of this immigrant population. The Church needs to formulate the basic qualities that are required of the leaders of this population, who are often in distress. It is very difficult to speak of a Haitian pastoral Ministry if the priests, deacons, nuns and committed lay members of the Haitian community do not meet in their dioceses or archdioceses to discuss the challenges, priorities and issues of the Haitian pastoral in their diocese or archdiocese.

In this weekly newsletter of the National Center of The Haitian Apostolate we believe that the presence of Haitian priests in a diocese or Archdiocese and the celebration of creole masses are not enough for us to speak of the existence of a Haitian ministry. Is there consultation, exchanges, meetings and constant calls between priests, nuns, deacons and committed laity who want to contribute to our pastoral care? As a nation of priests, prophets and kings we are obliged to ask questions and tell the truth.

What is the future of Haitian ministry in the United States? In 20 years and 40 years in a society where many young people tend to turn their backs on Christianity. What contribution did Haitian deacons and priests make to Haitian ministry? Is Youth Ministry a priority for our spiritual leaders? Of course young people represent the future of our society. Sometimes our youth cannot participate in a youth gathering day for transportation problems quite solvable by generous leaders."

Notes written in 2013 about a Cameroonian Ministry that started the same year

A Cameroonian group celebrated a liturgy in Malden, Mass on December 2012. They are looking for another place. Was told they found a church in Salem and the current pastor will preside for them on Sunday, April 28 2013.

The story about the Cameroonian is a long and complexed one. I attended the Weston Jesuit School of Theology between 2001 and 2005 and get to know a number of Jesuits including those from Africa. I still attend workshops, seminars, and conferences at Boston College where my alma matter merged in 2008. Priests there preside in my local parish every Sunday. Moreover, having been an ELL teacher for over 25 years, active in the Boston area for close to 40 years, traveled 27 countries, and speak about 5 languages, I got to interact and know a lot of people from diverse backgrounds. My vision for ministry is more towards a cross cultural, multilingual lens like St. Camillus in Silver Spring whose choir I saw while attending a conference in D.C in 2008.

I introduced a Cameroonian musician friend of mine to a priest who has been presiding in my local parish. We have spoken maybe for a year about gradually building a multicultural ministry, starting with a multicultural choir. During practice for the first mass by the choir on October 2012, I brought in a diverse group, Caucasians, Africans, Haitians, everybody. The choir sang during three 5:30 liturgies until the 2nd or 3rd of November 2012. Then things fell apart I believe due to the priest's lack of interest in organizing and training for the choir members. Apparently though we planned everything together he and a Cameroonian musician friend I brought did not want me and my then Swedish-American roommate whom I brought in to play the piano to have a leadership role in the choir or be seen as knowledgeable professionals.

The Cameroonian musician I brought in and the Jesuit priest student from Cameroon apparently were planning another mass for the Cameroonian while we were practicing for the choir. Though we have spoken many times about the idea of a Multicultural, Multilingual Pan African liturgy, and both speak French and other African languages, they went around without inviting me and started a liturgy just for Cameroonians on December in a town that has close to 10,000 people of African descent, most of them Haitians, Africans and other immigrants. There are not too many African- Americans in this diverse medium size town of close to 60,000 (48% of them of color). There is a weekly Vietnamese and Hispanic liturgy in that parish. A monthly Philippino liturgy also occurs in a different church in the same town. Wishing best of luck to the Cameroonians who started the weekend of Sunday April 28, 2013 in Salem. Hopefully they will evolve within the larger paradigm of addressing the spiritual needs of Catholics of African descent in sub/urban, Gateway, exurb communities which had been my social/spiritual location for almost 50 years in 2022, as this is being updated.

Based on email conversation, the Cameroonian community meets every 2nd and 4th Sundays in Ste Anne in Salem, MA. A number of African ministries had evolved in Worcester diocese circa 2015, 2018. Please see *Partial List of Other Ethnic Liturgies* for the list of African ministries in Worcester.

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